

The Missionary Intelligencer.

VOLUME XXX.

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NUMBER 3.

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Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O

Are the Churches Making Real Sacrifice in This Hour of the World's Gethsemane?

There was never so much suffering in the world as at the present time. Last year 2,000,000 died in battle, and tens of millions more felt the awful sorrow of their death. In non-Christian lands last year 33,000,000 people died without knowledge of Christ, and in each of these great heathen fields there was more physical suffering, poverty, and distress than in all the countries involved in the war. The world is in agony. On either side of us there is suffering which no man can describe, and which breaks the compassionate heart of our Lord.

Can the churches of America claim the blessing of God and not share sacrificially in the sufferings of the world? Are our gifts of life and money commensurate with the distress of humanity?

Two-fifths of the world on one side of us is in the clutches of an awful war; half the world on the other side is Christless. We lie between, God's chosen instrument for unselfish world service, in this most dangerous and most opportune hour.

What we do in non-Christian lands now will count for eternity. What we neglect to do now will haunt us down the centuries.

This is the hour for a type of giving which will not mock Christ, but rather fulfill his ideals of Christian stewardship.

Financial Exhibit.

The following is the financial exhibit for the first four months of the current missionary year:

	1916	1917	Gain
Contributions from Churches.....	542	407	*135
Contributions from Sunday-schools.....	127	132	5
Contributions from C. E. Societies.....	139	175	36
Contributions from Individuals.....	222	244	22
Amounts	\$44,510 30	\$54,684 73	\$10,174 43

Comparing the receipts from different sources shows the following:

	1916	1917	Gain
Churches	\$14,799 94	\$15,338 50	\$538 56
Sunday-schools	2,361 14	1,581 35	*779 79
Christian Endeavor Societies.....	1,284 12	1,508 68	224 56
Individuals and Million Dollar Campaign Fund	14,898 80	19,547 86	4,649 06
Miscellaneous	1,242 13	3,288 31	2,046 18
Annuities	9,125 00	12,625 00	3,500 00
Bequests	799 17	795 03	*4 14

* Loss.

Gain in regular receipts, \$6,678.57; gain in annuities, \$3,500; loss in bequests, \$4.14.

Send all offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

The Society has recently received an annuity gift from a friend in New York, and another from a friend in Pennsylvania.

The opportunity of our missionary work is not in the prosperity of our country, but in the strong consecration and willingness to sacrifice on the part of our people.

We are receiving many strong commendations of the February number of the *MISSIONARY INTELLIGENCER*. The magazine seems to be appreciated more and more as the years go by.

We are certainly pleased with F. V. Stipp as our Living-link missionary, and with the missionary growth of this church since assuming this relationship.—Fenton A. Allen, Treasurer, Boyle Heights Christian Church, Los Angeles, Cal.

We are very glad that many of the other religious communions are doing so much for Foreign Missions, but we fervently hope that

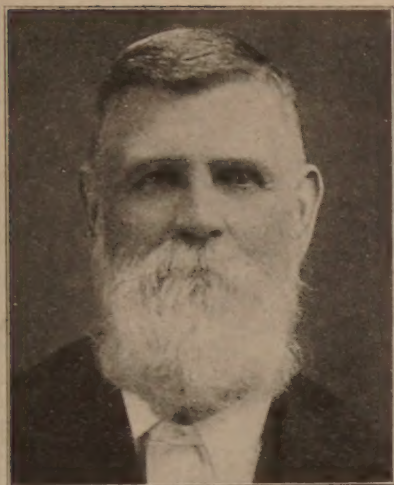
the day will come when none will lead our people in the evangelization of the world.

"Give me men to match my mountains,
Give me men to match my plains,
Men with empires in their purpose,
Men with eras in their brains."

—S. W. Foss.

In China there are 341 foreign physicians and 115 trained Chinese physicians. China has a population of 400,000,000. Boston, with a population of 700,000, has 2,000 registered physicians. It will be seen that Boston has one physician to every 350 of the population, while China has only one scientifically trained physician to 877,000.

C. R. Oakley, of Portsmouth, Ohio, writes: "Our Every-Member Canvass shows 12% increase in number of givers to current, and 18% increase in number of givers to missions. It also shows 25% increase in amount to current over last year, and 40% increase in amount to missions. Say that isn't 'going



P. T. COOK,

Who has been the Superintendent of the Christian Sunday-school, Brooksville, Ky., for forty-seven years. In spite of his age he is still active in the service, and an up-to-date Sunday-school leader.

some,' after such a big increase last year. Our weekly offerings to missions this month exceeded \$100."

"Oh, matchless honor, all unsought,
High privilege surpassing thought,
That thou shouldst call *me*, Lord to be
Linked in such work, O God, with thee!
To carry out thy wondrous plan,
To bear thy message unto man;
In trust with Christ's own word of grace,
To each soul of the human race."

The following laconic monthly report from Dr. L. B. Kline, of Vigan, P. I., tells its own story of thirty days' work in the hospital:

Total operations.....	184
Major.....	51
Minor.....	133
In-patients.....	41
Visiting nurse calls.....	542
Institutional days.....	593
Number laboratory examinations..	56
Total persons treated.....	2,096

Indications are that the March Offering this year will outstrip any in recent years. Although a large number of the strongest churches have instituted an Every-Member Canvass and weekly giving, great numbers of the churches are at the same time laying large stress on the March Offering gifts. Churches which are giving on the weekly plan for missions will do well to make the first Sunday in March an outstanding day for increased giving for Foreign Missions.

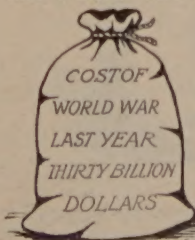
We are in receipt of a printed program for the missionary committee of the Seventh Christian Church, of Indianapolis, which is most interesting. This committee has arranged a program of education on Tibet for the whole year. They are expecting to support a missionary in Tibet. They will take up, under the leadership of different persons, a real study of the whole Tibetan situation. A course like this on any of the fields would be a great inspiration to the churches.

The Foreign Society has recently aided in the county conventions of Indiana by sending Miss Lucy King DeMoss from the office to help the Indiana District Secretaries in their campaigns. The program of missionary education in the Sunday-school was presented at each of these conventions and material published for this purpose presented to the church and Sunday-school leaders. Everybody is pleased with the fine material and the interesting program of missionary education. "Little Journeys" and "How the Missionary Works" are meeting with wide and enthusiastic favor.

The critical world situation to-day is certainly teaching every Christian that no nation can live unto itself. We are constantly reminded that the whole world is international in its life. If this is true in commerce, in war, in finance, in politics, and education, it certainly must be true of the religion of our Lord. Christianity is a universal religion, and there never was a time in its history when universal application was so necessary and so possible. We may be neutral with regard to the world-war, but we cannot be neutral with regard to world conversion to Christ. In this campaign there is only one side for a Christian to take, and that is the side of the great Commander.

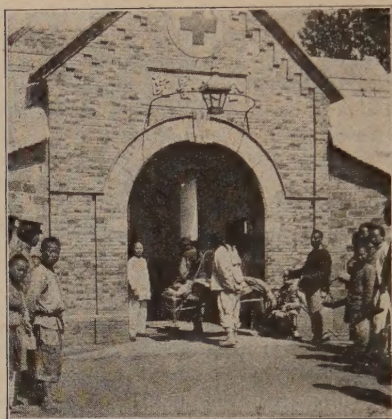
The Foreign Society has to conduct its work on a very small margin, financially. In any one of the fields of Africa, the Philippine Islands, or Tibet, far less is spent each year in carrying on the work than is spent annually by a college of very ordinary size. In

THE WORLD WAR AND WORLD MISSIONS.



GIVEN FOR
FOREIGN MISSIONS
LAST YEAR
THIRTY MILLION DOLLARS





Patients being carried into the hospital of the University of Nankin, China.

each of these fields we must evangelize, heal, educate, train the native ministry, support missionaries, supply homes and hospitals, schools, and colleges. May the day hasten when we can put our foreign work on the necessary basis for quick and vigorous advancement. In Nantungchow District, China, there is a population as large as in the State of Pennsylvania, and we have but four missionaries for the work.

Some people say the religion of the Oriental is good enough for him. The Christian who says this takes direct issue with Jesus Christ, who felt that not even the Hebrew religion, with its ascendancy over any heathen religion, was sufficient for the world. Otherwise he would not have come and given his life for mankind, that Christianity might be the world's religion.

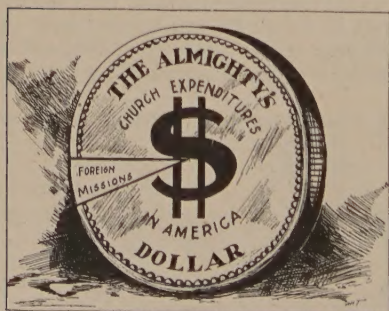
The most moving plea that comes to the mission boards to-day from non-Christian

lands is from the native people themselves, asking for more missionaries, more Christian schools, more Christian hospitals, more Christian literature.

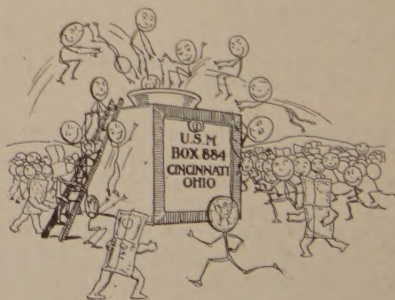
Dr. Henry Morgenthau, recently ambassador to Turkey, has been giving addresses all over the country with regard to the terrible conditions in that land. Some one has asked him with regard to the Christian missionaries in this time of great distress and the following is Dr. Morgenthau's answer: "When the roll of saints and heroes in this war shall be made up—and it will be a long one, for many valorous deeds have been performed—the names of the American missionaries in Turkey will be at the head of the list." It is extremely interesting to note that Dr. Morgenthau is a Hebrew, and a member of a prominent synagogue in New York City. His tribute to the Christian missionaries is very remarkable.

W. Remfry Hunt, of Chuchow, China, writes: "The work demands more and more of love- tonic and life-strength. We miss our precious children away in the home lands, in the sweetest periods of their lives, while they are at school. We miss the joys of home land felicities; but folks, let me tell you a secret. It is this: In this sacrificial, intense, uplifting and redeeming service God breaks to us a special brand of the bread of life and the cup of a new communion, only known to those who walk with him these red-marked roads of lonely and Savior-like service. But it is a bit lonesome sometimes. We would give the world for a few minutes to read a tone-you-up novel like 'Mrs. Wiggs of the Cabbage Patch.' It puts a new religion into you. Will some enriched steward of our blessed Lord send us a Victrola, with some of the most modern selections of sacred and

THE WORLD FOR CHRIST.



How Disciples of Christ spend their money. Only one dollar goes to mission lands for each sixteen dollars spent here.



It is expected that missionary money will pour into Box 884 this year as never before. The missionary work demands it, and our people are able to give.

classic music records. It will cheer us long, lonesome nights in a wicked heathen city. It will help to bear the strain and recuperate the nerves as we come apart from the toil and rest a while."

J. H. Wooten, pastor of our church at Paris, Texas, which recently lost its building through the great fire in that city, writes as follows: "More than half of our members lost their homes, and every business concern owned or operated by our brethren was burned. The work of rebuilding has been a tremendous strain and a heavy tax upon our people, but in it all and through it all we have kept the work going. We have been able to collect about \$300 for our pledge for our Living-link, and hope to make up the rest right soon. We begin work on our new \$50,000 house to-day. While we have suffered as no other church in the brotherhood ever suffered, perhaps, yet we are happy and optimistic." This is certainly an inspiring message from a church which has suffered so much. The missionary spirit is the spirit of Christ, and blesses and heals in every emergency.

A WORLD-WIDE PLAN

Age after age Thy plans endure,
Thy promise and performance sure;
Lord thou of skies and lands and seas,
The past the future guarantees.

The servants of thy purpose, Lord,
Our armor thy accomplished word,
Thy vict'ries vast make Faith elate,
Thy conquering cross we celebrate.

Thy chariot wheels all ages are,
The whole sky thy triumphal car;
The darkest shores shall see thee yet,
The Light foretold shall never set.

—Joseph Cook.

CHURCHES AND THE LIQUOR BUSINESS.

As the booze business slides down the toboggan, more money is being invested in churches. A search through the building reports of the *American Contractor*, on file in Chicago, show investments in the liquor business such as new breweries, new distilleries, bottling plants, new capitalization, and plans for new buildings in the United States, amounted to the following figures in the years quoted:

1905.....	\$14,449,078
1907.....	10,181,262
1908.....	2,082,000
1915.....	429,500

Note the decrease. If it keeps up at that

WHERE A LONG NECK IS STYLISH.



These Burmese women take great delight in extending their necks in this way and deem it quite fashionable.

rate, how long will there be anything to do in the booze business?

Compare the above figures with the value of contracts let for new churches as shown in the following:

1905.....	\$5,159,940
1907.....	12,999,130
1908.....	13,426,080
1915.....	16,458,476

—*American Issue*, December, 1916.

The above are telling figures. The friends of missions know perfectly well that the spread of prohibition in this country will help missions in all lands.

TRUTH WITHIN US.

"A little mug of common delf
Placed handle outward on the shelf
Where eye can see.
A vessel free to use for all,
To fetch or go at beck and call,
Or yet, may be,
Thro' long, long days to only stand—
But ready for the outstretched hand.

"Dear Lord, 'tis so I fain would be,
A little mug, indeed, to be,
Content alway
To let Thy grace through me o'er-flow
For pilgrims passing to and fro,
And day by day
Cool draughts of peace and joy to bring
From Love's deep ever-welling spring.



Chinese firemen practicing the modern art of life-saving in Shanghai.

"In sun and shade, with handle out
All clean and pure within, without
So glad to be
A help in some small, humble way;
Or if Thou say, 'Be still' to stay;
My will for Thee.
And yet, unsought for on the shelf,
A little mug of common delf."

THE WAY FRIENDS ARE TALKING ABOUT THE INTELLIGENCER

I am just enjoying the last issue of the *MISSIONARY INTELLIGENCER*.—Irvin E. Wade.

I am writing to compliment you upon the February issue of the *Intelligencer*. *It's great!*—J. Denver Driskill, Grover, Hill, Ohio.

INTELLIGENCER very fine.—Mrs. J. O. Johnson.

The Annual and the *INTELLIGENCER* are both excellent, and one must believe in Foreign Missions who reads them.—J. W. Johnson.

Just finished reading the *MISSIONARY INTELLIGENCER*. It is a mine of inspiring information. Our missionary offerings are increasing each year.—Eli Walker.

Thank you, not only for the Annual, but for the incomparable monthly, the *MISSIONARY INTELLIGENCER*. Every issue is a gem.—R. N. Simpson.

The February *Intelligencer* came yesterday. It is wonderfully fine—without doubt, to my thinking, it is the greatest single issue of any missionary magazine that ever came to my desk.—Walter M. White, 507 Linden Avenue, Memphis, Tenn.

The February number of the *Intelligencer* is simply *grand*. For thirty years and two months I have not missed a number and it grows better with each passing year.—Mrs. Laura J. Ela, Burlington, Kan.

Your recent issue of the *Missionary Intelligencer* was a marvel. The illustrations were positively convincing. We are getting out a special edition of *Echoes*, emphasizing missions. I am wondering if you would loan us some of the cuts you used, providing we give due credit and pay postage—or could we buy the cuts?—*Echoes* Publishing Company, New York.

One Day's Income for Foreign Missions.

The response from the appeal to have people give one day of their wages as a self-denial offering is most gratifying. One good friend says:

Your Day Income Plan is so fine that I am sending five dollars in advance. I am taking this from an emergency fund and expect to earn this much next summer by selling berries from our garden.

It is hoped that \$50,000 additional may be given to Foreign Missions in this way. These gifts will be credited on the Foreign Missions offering from your church. Start the movement in your congregation.

EDITORIAL.

Now for Our Greatest March Offering!

While many churches have adopted the weekly giving plan for missions, yet even in these congregations the first Sunday in March should be made a great day of inspiration, education, and additional gifts. For the churches depending on an *Annual Day* for Foreign Missions, Sunday, March 4th is indispensable.

The first Sunday in March should mark our greatest offering for the work in foreign lands for the following paramount reasons:

(1) *Unique Obligations.* The call of necessity is upon us. We are committed to the program of Jesus, which is a world program. We are under the compulsion of Christ's commands, which are for world conquest. Our people have followed the guidance of Divine Providence, and have established the work in many lands. The missionaries have sown the seed, opened the stations, baptized converts, trained evangelists, and begun a great task. We have laid the foundations deeply for the work, and committed ourselves to a worthy undertaking for Christ. Now every door is open, the momentum of our work sweeps us along, the gospel has proved its power, and the call for service is stronger than ever before. If we were compelled to do foreign mission work forty years ago in order to be true to our ideals, we should be filled with boundless enthusiasm for foreign mis-

sion work to-day because we are in it. We have put our hand to the plow, great results are coming, and we are solemnly committed to the enterprise in a far larger way than before.

(2) *Boundless Opportunities.* In the early days missionary effort was a discouraging pioneer proposition. To-day the results are only limited by the amount of effort we put into the work. In the beginning the missionaries had to overcome opposition, break down stubborn walls, be subject to misunderstanding, endure hardship, and even suffer death for the work. To-day every people is accessible, the Bible has been put into every language. Great missionary hardships are no longer necessary, the heathen nations of the world are in transition, and the gospel has proven its power everywhere. No greater opportunity for missionary work has ever presented itself to the church. The most striking pleas are now not from the missionaries themselves, but from the converted natives who call to us to help them win their people for Christ.

(3) *World Conditions.* We have learned that the continents are of a piece. No nation can live unto itself to-day. Inter-relationship, interdependence, international sympathy and solidarity will be the challenge of the hour when this war is over. Europe is engaged in an awful struggle. Asia is rapidly changing and expectant.

America lies between, a possible peacemaker for Europe and God's agent for redeeming Asia.

If the world was prepared and ready at the coming of Christ for the beginning of His kingdom, it is ready to-day in just as striking a way for the completion of His program. American Christianity not only has unlimited access to the mission fields of the East, but it has the responsibility for conquest in these lands made heavy by the conditions of the hour, our prosperity, and our freedom. Our people must do their part or cover their faces in shame.

(4) *Cumulative Education.* For forty years our people have been educated in missions. From the voice of only one or two in the early days, the spokesmanship for world redemption has grown to hundreds of thousands of voices. Our children have been educated in regard to foreign missions through Children's Day. Sermons, campaigns, addresses, literature, and facts have placed our people where

they must face realities. All this education through the years should find rich fruitage in a great offering on the first Sunday in March.

(5) *Unquestioned Ability.* No one can call us a poor people any longer. Even if we were poverty-stricken, our missionary obligations would be unquestionable. With the wealth God has given us and the prosperity that just now fills our land, we must discharge our obligations and put into the hands of Christ far greater gifts than ever before. With the suffering and privation which is endured in the world to-day, how dare we do less than something which costs. With human sacrifice on every side, we would be traitors to our trust if our gift for Christ's great missionary work was not sacrificial.

Shall we not make our offering on the first Sunday in March of such a nature that Christ will be pleased, our mission fields greatly blessed, and the missionaries heartened for their noble task?

They Do It This Way.

Those who have made a success of the March Offering for Foreign Missions have usually emphasized the following points:

(1) *Honor and Dignify the Offering.* No careless, half-hearted presentation of the foreign missionary plea will do. If the people are made to see that the first Sunday in March should be a high day with the giving of missionary money put on a high plane, a great step will have been taken toward success. We would not think of starting an evangelistic meeting or dedicating a church building without making the

community feel that we were undertaking a task which was worthy and which would honor Christ. We cannot do less in our missionary offering if we would be true to the ideals of Christianity. The people should be made to feel that there is nothing more noble, nothing more important, nothing more immediate in its need than the preaching of the gospel to those in mission lands who have not had a square deal. If the pastor and leaders will exalt the day, setting a high goal, and take the offering as unto Christ, success will attend their efforts.

(2) *Educate the People.* Nine tenths of the indifference to Foreign Missions is because of ignorance. People do not know, and therefore do not give. The missionary enterprise is a vague, indefinite idea to them, and their hearts have never been touched by its necessities. Education will largely set them right. In the announcements, prayers, and preaching, in the addresses, the prayer meetings, and in all places of public notice in the church, foreign missions should be explained. Facts, conditions, opportunities, and obligations should be placed upon the hearts of the listeners. There is nothing more interesting than the stories of missionary writers; there is nothing more startling than great world changes. The pastor who maps out a careful plan of missionary education and pushes it earnestly through the weeks preceding the first Sunday in March will win when the offering day comes.

(3) *Ask for Large Things.* The worthy missionary offering is not a collection. It is a dignified gift. The people will appreciate it all the more if they are asked for large, worthy things. No man who can give one hundred dollars should be asked to give five. No man who can give five dollars should be asked to give one.

The missionary work should be presented as an investment of life; as a gift for Christ; as a work which promised returns commensurate with the worthiness of the gifts bestowed. Let the minister call out the best within people for this great work, and he will make them happy and honor the cause.

(4) *Organize Worthily.* The most outstanding failures in taking the missionary offering are not necessarily because of lack of desire or earnestness in preparation, but because of poorly laid plans. You must show people how to do things as well as tell them to do them. The strong missionary leader will organize for his campaign carefully. He will need to write personal letters, get others to assist in a thorough canvass of the congregation, see to it that all plans are laid carefully. He will make the missionary service inspiring, have everything ready, and do his work with dispatch.

(5) *Depend on Prayer.* Prayer and the missions are connected like breath and the body. The missionary work was begun in prayer, it must continue in prayer. Earnest prayer for the field, for the workers, for the givers, and for the missionary organizations, will bring more results than anyone can tell. Do not forget to pray.

A. McLean's Thirty-fifth Anniversary of Service

On Sunday, the 4th of March, A. McLean will have completed thirty-five years of service as an executive officer of the Foreign Christian Missionary Society. We are writing these words while he is away from the office, and will take the liberty of saying some things which he, in his modesty, would not care to have us say.

We believe there is no man connected with any missionary organization in America to-day who has served so long a number of years as Brother McLean. He came to the work in its

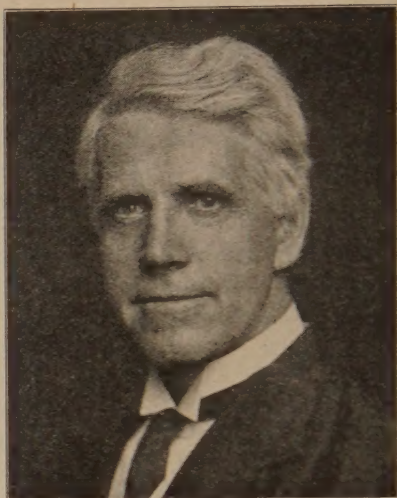
infancy, when the income was a few paltry thousands of dollars, and when there were no missionaries on the fields. Largely through his consecrated efforts and leadership this cause has grown to its present dimensions. Few men in the history of missions have shown such noble devotion, such fine insight, and such outstanding leadership.

Our people will rejoice at the completion of so many fruitful years on the part of Brother McLean, and also in the fact that he is now as strong

and vigorous, as alert and as young in spirit as ever. To those who have been very near to him in his task, his life of prayer and singular devotion have been a marked inspiration. He has been unflinching in his faith, alike in success and discouragement, through joy and sorrow, and untiring in his efforts in the work.

Brother McLean has been our modern prophet of missions. His influence in our colleges and among our ministers in giving them the vision of world-wide evangelization has been most remarkable. He has written with a strength and insight which few missionary leaders of the world have attained. His influence has been world-wide and interdenominational, as well as outstanding in our own brotherhood.

We all rejoice in this long fruitful ministry in our Foreign Missionary



A. MC LEAN.

cause, and wish for Brother McLean many more years of achievement and leadership in this work which he loves so dearly.

If You Were a Member of the Executive Committee.

Suppose you were a member of the Executive Committee of the Foreign Society. Suppose an urgent call came for two new evangelistic families, and two new women workers for the Philippine Islands. How would you vote? You answer without hesitation, "I would vote 'Yes, send them at once.' " But suppose that when the other fields are considered there is a call for four new families for Africa, an insistent demand for two families and two single ladies for China, an urgent entreaty for at least three new families for India, a letter from Japan asking for four new missionaries, and an appeal from Tibet wanting immediately two families, and four if at all possible.

If Mr. Plopper, our treasurer, should

report money on hand to answer all these requests, your vote would be in the affirmative. But suppose the money is not on hand, and not in sight. In the face of such appealing need how would you vote?

If the Committee votes "No," suppose you were appointed to write to the missionaries in China, Tibet, Japan, India, and Africa, and tell them that we cannot answer their appeals.

If you did write such a letter, do you think you could sleep well that night? But suppose you faced this situation twelve months in every year? We believe that if every member of the church were on our Executive Committee, and could feel the appeal and need for more workers, the money would be furnished to send them out.

CONTRIBUTED ARTICLES.

What If They Had Quit?

A DREAM.

C. K. OBER.

I beheld in my dream, and five men—Peter, Andrew, Matthew, John, and Paul—sat on a hillside looking out over the Sea of Galilee. It was twenty years after the Day of Pentecost, and they had met by appointment to talk over a crisis in the lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ, and was finding it hard to support his family; and Matthew had just had a flattering offer at a large salary and an interest in the business to come back to his old place in the custom-house.

Peter, as usual, opened the discussion. He said: "My wife's mother has opened a boarding house in Capernaum; it will cost us almost nothing to live with her while we are getting started again, and I have a chance to buy back my old interest in the fishing business. I can make a good living and a little more by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years, and am afraid I can't stand the pace at which I have been working. And then, too, I need the money."

Paul said: "Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus, and have offered me a position at a good salary to open a branch business in Philippi, and from there to work out and establish and supervise the busi-

ness of the principal cities of Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will have all my Sundays for Christian work, and can lay by a little something for the rainy day, which I can see is coming."

Matthew said: "My story of the life of Christ is having a large sale, and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing, and can probably help the cause more in this way than by traveling about the country."

Andrew said: "Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is the very spot where we beached our boat after the miraculous haul of fish, and where we quit the fishing business, and where the Master said, 'Fear not; from henceforth thou shalt catch men.' How long a time is 'henceforth'? Do you see that hillside over there? That is where the Master fed the five thousand, and I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when he

looked out over the multitude and asked us to pray that laborers might be thrust forth into his harvest? If we are going to continue to pray that other men may rise up, leave all, and follow him, can we do less?"

John, who was leaning against Peter, felt a big tear drop on his hand, and looking over to Paul, he saw his jaw set, the old fire come back into his eye, and the old war-horse look into his face, and he quietly said, "Men, I don't think we need to talk about this any more; let us pray." And as they prayed, the things of time and sense receded; a light breeze rustled in the nearby treetop, reminding them of that "rushing mighty wind" of the Day of Pentecost and of the marvelous power with which Peter had preached the gospel on that day. They seemed also to see the Master himself standing on the shore just a few rods away, and to hear him saying to them again, "Launch out into the deep and let down your nets for a draught," and "Fear not, from henceforth thou shalt catch men."

They looked, and the evening caravan for Tyre was just swinging into sight. "Good-by," said Paul, "I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-by," said Peter, "Andrew and I will just say good-by to the folks, and we will have time to join the midnight caravan for Babylon, and may keep on east as far as the land of Sinim."

"Good-by," said Matthew. "There is a group of publicans down in Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in financing a five-years' campaign in Egypt and

up the Nile as far as Ethiopia. I have heard from the Ethiopian treasurer that practically the whole country is open to us, and he believes that all Ethiopia will soon stretch out its hands to God."

"Good-by," said John, and he sat there alone till the stars came out and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to Him that stood by, "Lord, do not charge this thing against them. I have felt that way myself at times, as thou knowest, and I would have left this work but for the fact that thou didst prevent and strengthen me. They, too, are ready to live and to die for thee, as I am..

"I thank thee for Andrew, for his deep life and steady faith. If it please thee, let him stay and work with Peter, and then the one who can chase a thousand shall put ten thousand to flight.

"And now, Lord, let us see thee ever before us, ever hear thy voice and walk and work with thee, and we will not fear what men can do unto us."

A sudden storm broke over the lake, and I awoke. And as I thought upon the dream I heard the voice of a modern John calling to me out of his rich experience:

"Go labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?

"Go labor on, 'tis not for naught,
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not,
The Master praises, what are men?

Go labor on while yet 'tis day,
The world's dark night is hastening on,
Speed, speed thy work, cast sloth away,
It is not thus that souls are won."

Taking the Foreign Offering in the Church at Mungeli, India.

MRS. H. C. SAUM.

For several years the church at Bilaspur has held an annual Thanksgiving service about the 1st of December, or at the end of the rice harvest. This year the Mungeli church decided to observe such a day; so Sunday, December 3, was chosen. And it was further decided that the offering received should be given to our Foreign Christian Missionary Society. Being the first service of its kind held here, it was looked forward to with great interest and enthusiasm.

Early on Sunday morning the church was crowded. After the seats were all taken, the aisles and all available space was filled up with people who sat on the floor. Men, women, and children, all with bright, expectant faces, made up the audience. O yes, and I must not forget the babies, for in India the babies, too, come to church, and there is always a goodly number of them. Word had been sent out to our village Christians, and there were a number of them present also.

Mr. Saum and Tihari Masih gave short talks in Hindi, and Hira Lal in Chattisgarhi, the dialect spoken by the village people. The different

phases of Thanksgiving were presented, and it was again explained that the offering would be given to our Missionary Society, to which the Mungeli church owes its existence. A number of the buildings which the Society has put up here were also enumerated, and an effort was made to make all realize how much they were indebted to the Society.

But the climax of the day was the giving of the offering. A table was placed in the front of the church, and while a hymn was being sung every one was asked to come up and place his offering on it. I wish you could have seen the way they crowded around that table, and the joy on their faces as they did it. As for me, the sight of it made my heart so full I couldn't even sing. I think every one present gave something. Most gave money, but some brought grain, and a few fruit. Among those present were five Hindu women from the town who are pupils in Miss Fleming's Zenana class. They, too, brought offerings. A village Christian and his wife came forward with their only child, a tiny babe, and wished to con-



Day school at Dorki, India, with Mr. and Mrs. J. E. Moody in charge. Mrs. Moody is in the picture.

secrete her to the Lord, and gave as a thank-offering Rs. 6, or \$2, a whole month's salary for him. When the lepers at the leper asylum heard about it they also wanted to help. So when all was summed up the offering amounted to Rs. 117, or \$39. Of this amount our Indian Christians had given \$23, in which was included \$3 given by the lepers. This may seem

small to you, but let me tell you the lepers each receive an allowance of only \$1.12 per month with which to buy all their food, wood, etc., and a large number of our Christians are able to earn only from \$1.75 to \$2 per month. So to us in some instances it really seemed a parallel to the poor widow who gave her two mites.

Mungeli.

Some Characteristics of Tibetan Religion.

J. C. OGDEN.

SELF SATISFACTION.

There are those who believe that the Tibetan, like every other heathen, is consciously thirsting for the gospel,



and ready to accept it with great eagerness if only some one will tell him the story. The Tibetan is like practically all other heathen, in that he is very well satisfied with what he has, and supposes it is the best there is. There

is this difference, however: the Tibetan is a little better satisfied, if possible, than the others, and he is quite sure he has the only true religion. We foreigners who come here of course have a foreign religion of our own, just as he has his religion. The only difference he supposes there is is that he has the true religion, and the foreigner is deceived into some sort of belief in a false religion. As a matter of fact, if he was as anxious about the spiritual welfare of the foreigner as the foreigner is about his, he would surely feel it his duty to disillusion us and show us the error of our way, just as we propose to do for him. But he is quite content for us to believe what we please, and he will do the same, and let it rest at

that. In fact, his own religious books tell him that he has the only true religion, and that he must not even listen to any other, for they are false and deceptive. But suppose he should be heretical enough to listen to the gospel, or should be teaching the foreigner, so that he could not very well escape listening to the gospel a little. It does not disturb him that he has not earlier in life heard the story of Christ. He may be a little surprised that any one has a religion so good. In fact, he will, after he comes to know more of Christianity, be ready to admit that in many ways it is as good as his religion, and that it is a good doctrine and not a bad one. There have been lamas high up in the study of their religion that have liked the gospel story very much. They even express a belief that Christ must have been one of the incarnations of Buddha. At any rate, if Buddha had been here at the time of Christ he certainly would have accepted Christ for a disciple. Into territory that no one would have dared to go some years ago a Tibetan said a doctor could go safely now, for they had seen the gospel. They were surprised to learn from reading it that any religion but their own taught care for the poor and love for our fellow men. Since our religion meant them no harm, a doctor

could travel among them safely. But it would never occur to them that any one would expect them to change their religion for ours.

BELIEF IN CHARMS.

When one considers the strange superstitions they believe, and how credulous they are regarding things that are in our way of thinking, altogether unreasonable, it would seem that these things without foundation in fact would fall of themselves. Such is not the case. If you were to show them that these things are without proof, they would tell you that they have more proof than you can produce for your religion. For instance, Dr. Shelton has a teacher that has taught him for five years. He is better educated than the average, and is the richest man in this part of Tibet, owning houses all over this country. He has read the Gospels and other parts of the New Testament many times with Dr. Shelton, and they have discussed them together. He has attended church services for the last year. He has gone with the doctor on his medical missionary trips, and heard him preach the gospel every day on these

journeys. As I have said, he is more intelligent than the average, and yet the other day he and the doctor were talking about the value of the charms that all Tibetans wear about their necks. They say some of these charms have great magical powers. This teacher said a good one would cost two hundred dollars, but it was worth every cent of it if it were a really good one. The doctor laughed at him and said, "An intelligent man like you does not believe any such nonsense." "I certainly do believe it," he said. "I have seen with my own eyes where people wearing these charms have been shot at and the bullet struck them and rebounded. I have seen the marks on the body where the bullet struck them and did not go in." How is that for proof? How can you make a man believe that the things that he sees (?) with his own eyes are untrue? These charms are sold by the lamas to the people, and a price is charged according to the value of the magical power the charm is supposed to possess. You cannot be sure the charm is really all it should be until it has been tried. There may have been some slight error made when the lama



The teacher and native helper for Dr. Shelton on a past missionary journey of Tibet, in their travels with the missionary.

blessed it and put his prayer into it. The reason the Chinese overcame the Tibetans and that the bullets from their German rifles were deadly, was that at the time when all the Tibetan soldiers went out to fight the Chinese and had had their arms blessed by the lamas, the lamas did not reckon on the Chinese having silver on their bullets, and had not protected against silver. The Chinese use the modern nickle-plated bullet. The reason all the people do not wear these charms that will turn bullets is that such charms are very high priced, and few can afford to buy them. These things are what the teacher told Dr. Shelton the other day.

CHANGING THE WEATHER.

None of the Tibetans question but what the lamas can regulate the weather by their chanting of prayers. The rainy season was late this year. Across the mountain from here they were dependent on the rains for their crops. Accordingly a lama that was supposed to have good success in managing the weather was called to pray for rain. He got a specially high price for his praying, but it did commence to rain about that time. Of course it usually begins to rain about a month earlier than that, but the lama got all the credit for bringing the rain. Then it rained every day for about a week, as it often does in the rainy season. Then they feared the crops would be ruined by too much rain, and the lama was called again to stop the rain. He was given a nice sum of money by these poor people who could scarcely make a living. But it did not stop raining at once, and he said it was because the people had not given enough money. They gave more money, and then shortly after the rain stopped, as it nearly always does after a few days' raining. But every one is sure that the lama started and stopped the rain at will.

No doubt some of the lamas believe all these things themselves, and no doubt they often use these various methods to get money out of the people that hold them in such high reverence.

One day when one of our assistants who is half Chinese and half Tibetan was preaching at the hospital the Tibetans wanted to know why it was, if Christianity were true, that we could not show them more evidence of it. They said Christianity had now been in Batang several years and they had not seen any miracle or any proof that it was the true teaching from heaven. They said their lamas in the past had performed all sorts of miracles, and did it right along to-day. "Now," they said, "if Christianity be true, perform some miracles like our lamas can, and we will believe you."

VAIN REPETITIONS.

The signs of a religious people are everywhere. All along the highways are piles of stones on which are written their prayer hundreds and perhaps thousands of times. It is "O mani padme hum," repeated these thousands of times, in which they put their trust. The expression is practically meaningless in itself, but is supposed to have some magical power, and the oftener repeated the more virtue will be accumulated. In passing along the road the traveler is supposed to pass on the left of these prayer stones. As you meet travelers you will probably hear some of them repeating this prayer. As they sit at the door or go about their work they will likely be repeating this prayer. Great bunches of prayer flags are suspended on poles from the houses, on the tops of piles of prayer stones, and even on the mountain tops, that the wind may be called to their aid in helping repeat the prayer for them. Even the water is to help, for at places there are great wheels on which the prayer has been written

thousands of times and then placed where the stream of water will turn it night and day. Often at the entrance to the homes are similar wheels where they can be conveniently whirled by the passerby. From where we live we can see one of their shrines where every morning there are people burning incense, offering milk and barley to the spirits, and then walking around the shrine many times repeating prayers.

These are only a few of the evidences there are on every hand of the strong grip their religion has upon the Tibetans, and that the religion we have to face here is not one that belongs to the past or one that is to-day dying. It is as active as possible, and holds the entire population under its sway.

These are the things we have to

face as missionaries. Although our efforts have little reward in the way of visible results, our duty is none the less imperative. Ours is to sow the seed that in time will bring forth harvest. Although these deceived people think they have the best religion on earth, and seek no better, it is only because they are blinded by the devil, that they may not see. The lives they live are on a low plain and very immoral. The contentment they have is not the kind that comes from the inward consciousness of fellowship with God. So while we teach and preach the best we can, it is with the assurance that the true peace and happiness for which they seek can be found only in Christ and through the message we bring.

Batang.

The Experiences of a New Missionary in China

EXCERPTS FROM LETTERS OF ANNA LOUISE FILLMORE.

We have had two splendid lectures this week at Language School: One by Mr. Lobenstein, of the China Contin-



uation Committee, who described in a forceful way the present missionary state of China; and the other by Dr. Buell, of Boston University, who read and interpreted the book of Philemon. He is a

dear old soul, one of those men who has studied the Bible until it just lives before him. He has made Philemon a new book for me.

Miss Kelly insists that I get plenty of exercise, so I walk every morning now the last third of my trip to school. It is great fun to have all the youngsters call after me, especially when I can't understand what they are saying.

Am getting so, however, that I often get their meaning.

Have been seeing quite a little of China since I last wrote. On Saturday Miss Kelly took me with her into some of the homes in the neighborhood. O for the power to describe those places—I can't say homes! First we went into a narrow alleyway between two buildings until we came to a little opening—I am afraid to say courtyard, for fear you will think of grass and flowers. Nothing of the kind. The rough stones that pave it were filled with dirt and truck, and broken jars and rubbish were everywhere.

Wherever doors opened, there a family lived. We were giving out tickets for a magic lantern show. As soon as Miss Kelly would announce the fact, women would come running from everywhere. I don't see where they all live. As we would proceed

from court to court, more women would come out of the very walls. We entered one place—a building that covers about as much space as the house where two of us live, and there must have been at least fifteen women living there. It is an ancestral home, where all the sons and their wives and families live.

Then in one big place that we entered we found a lot of women gambling. Miss Kelly told me this was a wealthy home. I wouldn't have known it, because the dirt and inartistic appearance covered up all signs of luxury. But I did notice several servant women. Some of the house ladies were dressed in silk clothes, but others just had on dirty cotton ones. The reception room where the women were gambling was filled with heavy furniture—tables and chairs, but they were littered with clothes and all sorts of things. They served us tea in chipped cups.

Some places we entered were pitiful. There was one dirty little room at the rear of a store with bedding and clothes piled everywhere. And this is the home of a merchant, and is one hundred per cent better than the homes of the real poor, which are mostly shacks made of matting, with straw inside to sleep on.

Then to-day I went to the home of one of the finest women in the Southgate Church. It was her birthday. All the guests (sixteen) were Chinese except Miss Kelly and me. Of course everything was Chinese. We had

pork, shrimps, vegetables, noodles and eggs in bowls in the center of the table. Then every one helped every-one else to the things out of these bowls into their rice. The main amusement of the occasion was watching me eat. There were about ten youngsters standing around, and none of the family sat down.

There is a Chinese benevolent society of some kind here that has a home for beggars. I pass it every day, and now that the cold nights are driving them into shelter, I see forty or more every morning eating their rice in the courtyard and starting out for their day's begging. You can't stretch your imagination far enough to see such people. Most of them have a piece of sackcloth or rag around them and a few rags tied around their legs, and the rest is bare to the cold. Of course they affect the most horrible looks they can. But some of them don't have to go far, for they are covered with skin diseases and have deformities of every description. If some disease hasn't eaten their hair all off, it is matted and wild, standing up four or six inches from the head. Some of them are only little boys. They go limping along the street, shivering and chanting their beggar's song. I feel sorry for them, because they have inherited this fearful calling. O there are hundreds of sights out here of which you who live in a prosperous Christian land can have no conception.

Nankin, China.

The Albert Allen Bible College in Manila.

BRUCE L. KERSHNER.

Conditions in the Philippines are changing with great rapidity. Within the last fifteen years the change has been revolutionary. This is particularly true of the city of Manila, where most changes originate and where all are put in force.

From the educational point of view, the two dominant factors in this progress are the desire of the people for better things and the helpful influence of the government in establishing and maintaining the present system of schools. This vast system extends to

all the tribes of the Islands, and has its logical and actual culmination in the Insular University. This is the apex of the pyramid to which only the best of the great body of scholars can rise. Less than one in nine thousand of all who enroll in the primary grades ever enter its doors.

Here is a case of the intellectual survival of the fittest. The university men are the best in mind and body of all the students in the Islands, and are best qualified to become leaders in government professions and business.

The enrollment in the schools connected with the university for 1915 was 2,401. This year the enrollment is larger. These men come from every social and religious class in the Islands, and make their school home in the city. A number of dormitories have been provided for them, but the majority still live in private houses, often unsanitary and ill-adapted to the purposes of students. One of the first purposes of our building is to provide a suitable place for some of the students to live.

But this purpose is first only in the sense of the necessity of the case, for

students need more than a place to live. They are away from home and in a large city where there is much to distract them from study and to corrupt their characters. One fundamental need is that of a home; a place where they can live amid surroundings which encourage them to be right and do well.

The government does not see its way to provide dormitories for men, and is so engrossed with the task of providing teaching facilities that it undertakes little else. In the nature of the case, too, it must avoid any policy which could be interpreted as having a religious bias. Adjustments in such a situation as we have are very delicate. A mistake in this matter might provoke undying opposition, with consequent loss and ultimate failure of the system. Officials realizing this, guard against the danger so effectively that to some it seems that the schools are anti-religious. Whatever the real condition may be, there is no design to be other than strictly neutral amid the conflicting religious elements which seek to use them.

Public officials realizing how impos-



Students in the dormitory of the Albert Allen Memorial Bible College building, Manila, P. I. Mr. Kershner and Mr. Borders, who are in charge, may be seen in the picture, marked with the crosses.

sible it would be for them to give their students the moral and religious training they need without incurring unfavorable criticism from some of these elements, encourage the missions to do this work and thus supply in the student's life the religious element they cannot supply. None realize more keenly than those in power the tragedy of having young men trained to become intellectual leaders while deficient in moral and spiritual qualities. For this reason they encourage the erection of dormitories beyond the limits of government property.

We have a third and still more important use for our new building: that is, to house our Bible college. For some years we have been engaged at the task of preparing a ministry for the church in the Islands. The Bible college has been organized, and classes have been held in private houses, in basements, in dark halls, in noisy rooms, in public chapels; sometimes at one place and other times at others, but never at any place adapted to its needs. We were sorely pressed to keep up the work, and there were times when we wondered how it could be done. Now the Bible college has excellent rooms in the new building.

The boys are happy, and the work is moving with a new enthusiasm.

At the time of this writing we have sixteen Bible college boys living in the building and forty-eight dormitory men in addition on our rolls. The building is as full as it can well be. A few double beds only are not in use, but two new men are to come in the first of next month. All single beds are occupied, and many applicants for others have been turned away.

All the Bible students take the regular Bible college or training-school work, and every man in the house attends the daily assembly at six o'clock in the morning, where a Bible lesson is taught. On Sundays the assembly is made into a regular church service and held at eight o'clock. It is attended by some students also who live elsewhere. Following the assembly on Sunday is a Sunday-school, at which the International Lesson is for the day taught. At four o'clock in the afternoon the Singalong congregation uses the chapel for Tagalog Sunday-school, and at five o'clock they have Tagalog preaching. The Sunday program ends with a students' meeting in the nature of a Christian Endeavor Society at eight o'clock.

Medical Missions in the Philippines.

DR. W. N. LEMMON.

Generation upon generations the Filipino people have believed that small spirit bodies are the cause of sickness. At night they very carefully close all windows and doors with a belief that if this is not done the spirits will enter the house and eat out their livers.

Many customs prevail for the prevention and eradication of their ailments, customs varying in localities and among tribes. The following illustrates a method of prevention of ill-

ness: At the entrance to the village, and just as the path leading into it ends, the people erect an arch made of boughs of trees. From this arch they hang three small tubes or cups of bamboo cane containing water, rice, and blood to appease the spirit. To be sure that all his desires are supplied, a short distance inside of the arch is found a little house about the size of a small pigeon house. In this is placed three more tubes of rice, water, and blood, together with clothes. This is to satisfy its vanity and post-

pone its visit. Should these temptations be not sufficient, sickness will occur and the remedy must be applied.

The old women come together for purification. The one who can endure longest the tiresome ordeal leads. The ceremony consists in beating tom-toms, wailings, and dancing, continuing for hours and even days, until all are exhausted or until they think the spirit has been appeased. During the din and noise a woman waves burning brands above the sick persons and about and through the entire house, thus driving out the spirits. Should the sickness be cholera, smallpox, or leprosy, they fail, and all has to be done over until the disease has spent its virulence or the village has been decimated. Some villages have learned that smallpox is very serious. Among these it is their custom to take those affected and leave them to their fate in the forest.

Among many of the lowland people and nominal Christians roots, insects, and piercings with hot and cold needles are considered of great value, though

the most efficacious procedure is the "puente." This is a surgical method, and is performed by making an incision above the knee, and into this is poured a small ball of beeswax. This foreign body and the infected wound produces a copious outpouring of pus and indicates that the evil spirit is coming out, and this may be continued for years.

To eradicate these customs the Sallie Long Read, the Frank Dunn Memorial, and the Mary Jane Chiles Hospitals are spreading the science of hygiene and the true spiritual uplift, last year ministering to 64,830 souls.

Our training schools for nurses are teaching many choice young men and women the art of nursing, and these go out to their people, spreading the knowledge of helpfulness and the true knowledge of God. But these few cannot stem these pagan beliefs.

Mothers, how would you like to take some member of your family and leave him in the forest to die? None, I am sure. So we look confidently to you to hasten relief to your laborers.



Missionary children in the Philippines. These children belong to two families. Those marked with a cross are the children of our own Dr. and Mrs. C. L. Pickett. The others are children of Mr. and Mrs. Widdoes, of the United Brethren Board. Both families went out in 1903, and both come home on furlough this year.

Points to be Emphasized Just Now in the Foreign Missionary Message to American Christians.

JOHN R. MOTT.

I have recently returned from an extensive journey throughout the non-Christian world. It was made under



quests were not stated in general terms, but based on actual facts. It was found that in each one of the areas in which conferences were held, even in territories which are commonly thought to be fairly well occupied, there are great stretches of unoccupied territory, even in regions like the Ganges Valley, the Yangste Valley, and Japan. In Japan, for example, it was the unanimous judgment of all the workers that 80 per cent of the total population have not yet heard the facts of the Christian gospel. We had at the Japanese conference all the recognized leaders of the Japanese church, both foreign and native. They came to the unanimous judgment that we must double the number of evangelistic missionaries in Japan; that means over 400 new foreign missionaries in Japan, if possible, within the next three or four years.

the auspices of the Continuation Committee of the World Missionary Conference, and therefore in a very true sense under the auspices of the combined missionary forces of the evangelical churches on both sides of the Atlantic.

1. A GREATLY INCREASED FORCE OF MISSIONARIES IS URGENTLY CALLED FOR.

It is the overwhelming conviction of the leaders throughout these great fields that there must be a vast increase in the number of missionaries in the immediate future. On this point there was not a single dissenting voice in connection with any of the conferences. It was one unbroken appeal from the time I landed in Ceylon until I left the Japanese Islands. The re-

Many new missionaries are needed in all parts of Asia for three reasons: First, in order to relieve the tremendous strain to which the present missionary staff is subjected. That strain is undoubtedly severe. We are having an unprecedented number of breakdowns in health among the missionaries all over Asia as a result of asking them to bear burdens too great for men to bear. It is sinful to put such a strain upon the missionary forces. It is the strain which comes not from impending peril, but from unprecedented success and opportunity. To put a man behind an open door through which he sees a dead ripe harvest, and not to give him resources with which to go in and reap, is the strain which we have put upon the

missionaries right across Asia. Likewise we need more missionaries in order to make more highly productive our present missionary establishment. We have been putting millions of dollars into hospitals, schools, printing presses, and evangelistic campaigns, and have stopped short by several hundreds of thousands of dollars in some fields of an amount sufficient to bring us the legitimate fruitage which we have a right to expect. It has been an exceedingly short-sighted policy. We have stopped just short of making our missionary investment largely productive. Again, we need a large force of missionaries to take advantage of unprecedented opportunities.

This was my fourth extensive journey into the non-Christian world. I have made these tours every five years. I came back from my recent tour with the conviction that we are facing an unprecedented opportunity. We have an opportunity now to do in a few years what cannot be done in a period reaching possibly into generations, if we miss the present opportunity. There is a rising tide throughout the larger part of Asia, by which I mean the Turkish Empire, Japanese Empire, Indian Empire, and China. If there is just now a falling tide anywhere in Asia, it is in Korea. The tide is surging, rushing everywhere. Of Japan, for example, it is often said that we missed the day of visitation about a generation ago. Back in the eighties, in my judgment, Japan might easily have been made a Christian nation. But another day of visitation has come. At the Japan Conference it was the unanimous judgment of the missionaries and Japanese leaders that the opportunity among the educated classes is as great now as it has ever been, and among the ignorant class it is even greater now than at any time in the past. This involves the destiny of fifty millions of people.

2. A HIGHER TYPE OF LEADERSHIP IMPERATIVE.

The second fact we must emphasize is that the standard of qualifications must be scaled up. The character of the problems confronting missionaries now in Asia is such as would call for a higher average of ability now than at any time in the history of Christianity in its relation to the non-Christian peoples. We must, therefore, not only call out large numbers of new missionaries, but also must insist that the quality be higher than heretofore. We should not send out a large number of missionaries unless we can safeguard this point. The new leaders must be large men. The process employed in their selection should be much more thorough than in the past. We must try the men as by fire before sending them to the mission field.

3. VASTLY INCREASED SUMS OF MONEY.

There must be a consecration to the mission cause of vastly greater sums of money if certain great cooperative as well as denominational enterprises on the field are to be financed. The twenty-one conferences recently held abroad urged the importance of more union colleges, union theological schools, union medical schools, union publishing plants, and certain other great cooperative schemes. These were not asked for at random by the missionaries, but in carefully thought-out plans which they are ready to stand for. It is a great united call, and in my judgment it is going to appeal strongly to the supporting constituencies of the mission boards.

4. WORLD-WIDE CHRISTIANITY THE ONLY ADEQUATE CHRISTIANITY.

We must impress the fact that the only sufficient apologetic for the Christian forces on the home field to use is

world-wide, triumphant Christianity. Only a Christianity which has proved itself able to deal simultaneously and successfully with Mohammedanism, Hinduism, Buddhism, and Liberalism in the non-Christian world will prove to be able to conquer the crass materialism and subtle skepticism and to awaken the indifference of a country like America. We must impress upon this nation the fact that it is only by a wide expansion of Christianity abroad that we can be delivered from losing out in the battle at home.

5. URGENCY OF THE PRESENT SITUATION.

The present is the time of all times

to press the foreign mission propaganda. The conviction I hold as to immediacy was never so intense as now. I believe more strongly to-day in the watchword of the Student Volunteer Movement than ever before.

These are five points of emphasis which I trust may be pressed in season and out of season. They constitute reasons strong enough to lead all honest men and women, all discerning men and women, all men and women who have placed their lives at the disposal of Christ, to rise up to meet an absolutely unprecedented world situation.

Ekot'indondo and the Fly Broom.

E. R. MOON.

One of the emblems of rank among the Ba-*nkundo* people is the fly broom. It is usually made of the long slender stems of the palm leaves. Each stem is scraped till it is smooth and round, then they are bound together in a round bundle from one inch to an inch and a half in diameter. These are thoroughly bound together by rattan artistically woven around the larger ends of the stems, thus forming the handle. Sometimes the handle is decorated with brass or copper. The broom is often dyed to a dark red, brown, or ebony color, and is two and a half to three feet long. Fly brooms are quite common, but the kind I have described are usually carried only by men of rank. I remember once seeing a chief with a beautiful broom, and I tried to buy it, but he would not sell. He said, "When I stand before my people deciding a palaver or settling a dispute and come down with my broom in a gesture of authority, they know it is finished. How could I ever get on without it?" While he was say-

ing this he was illustrating by his actions his method of using the broom in emphasizing his decisions.

A few years ago there was a man of some rank in the village of Wangata. He was quite an old man and had a number of wives, among whom was one named *Indondo*. She was the wife of his youth, and had been faithful to him through the years, and was known as *Ekota Indondo*; that is, "Old Lady" *Indondo*, which is here a title of respect. She had attended the Christian services in the village, had become quite interested, and told her husband that he ought to put away all his wives but one. He would not agree to this, and a little later traded for another wife, a young woman. *Indondo* felt so incensed at this that she sought refuge in the mission home for women at *Bolenge*. She soon afterwards confessed her faith and was baptized. Misfortune then overtook her husband. His young wife soon tired of him and ran away. And eventually he was left entirely alone, growing old and feeble,

and no one to look after him or cook his food for him.

A few weeks ago some of the missionaries were up at Wangata, and he told his tale of woe and begged that his wife come back to him. When Indondo was told of his condition she was touched with pity, but still was hardly willing to go back to him. She has her papers of freedom from him by the government, so does not have to return.

But a few days ago Indondo came to me with a fly broom. It had been beautifully made, but showed years of service. Her eyes were dimmed with tears and her voice trembled as she said, "Look at this." I said, "Yes, I see it." Again she said, "Look at this." Again I responded, "Yes, I see, it is a fly broom. What about it?" "This is my husband's. He sent it to

me with a message of his lonesomeness and asks me to bring it and come back to him. So if you think that I should go, I will now return to minister to his old age." We encouraged her to go, and told her of the possibility of yet winning him to her Savior.

So now she has gone to return the broom, the mark of her husband's rank, and to administer to his needs and to be a wife to him, that he might not die in shame, for a man without a wife is but a pauper. But her great mission is to teach him the love of the One who died that he might live. She goes with our prayer, and may the power of the light of God shed its rays even into this heart darkened by so many years of heathen sins and superstitions.

Bolenge, Africa.

Storming the Last Citadel.

THE DIFFICULTY OF REACHING WOMEN IN CHINA.

ELLIOTT I. OSGOOD, M.D.

THEIR PITIFUL LIVES.

Ignorant, downtrodden, shut-in women of the Orient are most fearful, most superstitious, most religious. They are easily deceived by and easily believe in evil rumor. Despised and mistreated by mankind so long, they naturally are fearful lest new calamities will befall them. Their husbands and mothers-in-law call them idiots, demons. What other solace have they besides religion? "The smallest thing in all the world is not smaller than the joy of my father when I was born," said one Chinese woman. "Why did you save it?" cried one woman to the medical missionary when he placed in her arms a new-born girl babe. "We poor people cannot afford to have girl babies." "Don't bother to make it breathe," said an old woman standing by when she found the new-born was a girl. Every missionary in China can

tell tales of the little bundles in coarse matting thrown over the city wall, little lives which never had a chance to breathe. They think a girl adds nothing to the home of her parents. Her only value is in the home of her husband. What incentive is there for poor people to rear girls?

No wonder, then, that such despised women, whose chief happiness is found in being the mother of a son, whose companionship is found among other women, whose chief pastimes are indoor gossip and gambling, whose chief news is idle rumor, and whose chief hope is that she may be able to keep away evil by assiduous worship at the temples, should hold pertinaciously to her one solace, religion.

AFRAID OF THE FOREIGNER.

No wonder, too, that such women and children in China fled in terror



Mrs. Tseng, the first Christian to graduate from a mission girls' school in China.

from their first sight of foreigners. Proud Chinese scholars had scattered tales of the most evil kind through their villages. Why shouldn't their women have readily believed these stories? The rehearsing of them was more exciting than the gambling table. The children were frightened into quietness at night by being told that the foreigner would get them, would steal their hearts and eyes for medicine.

Only their men folks at first risked satisfying their curiosity by a visit to one of our newly established homes in their town. Then when nothing happened to them, the women in large groups would wander past the place or take a peep through the open gate. Finally, when some of the boldest of them dared to enter our very doors, it was both laughable and pitiful to see their curiosity struggling against their fear. Some could scarcely be persuaded to enter farther than the front door. None would touch the tea and sweetmeats which we had bought on their own streets and now offered them. It might have some foreign medicine in it which would bewitch them.

WON BY HEALING.

A starving refugee woman might visit the dispensary, but only as a last resort would any of the others consent to come. When some of them were brought in and the foreign doctor was able to bless them with his tender ministry, to relieve pain and to save suffering and even life, they marveled at the miracle of it all. "Why, he does not even turn up his nose, as though we were a stench, as our doctors do," they would often exclaim.

Thus these better tales began to circulate among them. Driven to the dispensary by suffering and pain, they would marvel over the tenderness and sympathy manifested to the least of them. From a call at the hospital to a visit in our homes or from a call at our homes to a consultation with the doctor was but a natural step. What the doctor couldn't do the missionary mother could. By a joining of such forces was the storming of this last citadel of heathenism begun.

Poor men, oppressed by the sharks of the yamen; homeless men looking for a place to earn a living; weakened men seeing life slipping away; even educated men, because sooner or later they find that the man from the country of higher civilization has knowledge they need; these are not so hard to reach. But ignorant, despised womanhood worshiping blindly the gods of wood and stone, nothing but the patient ministry of love will conquer them.

LOVE WINS.

They are not an impossible proposition. Pour out the ministry of Christian love on one of them. Give such an one the advantages of education, and see into what fine womanhood she develops. One of the lady missionaries picked up a girl babe cast out by its own parents. She adopted it as her own and gave it a Chinese and English education. She brought

the girl to America and placed her in one of our medical schools. The girl took the honors of her class. She went back to the town in which she had been cast out. To-day there is no person in that whole district so much loved, so much sought after as she. She ministers to rich and poor alike. Men and women call for her help. The Chinese women nurses she has trained go into the homes not only of Chinese, but of the missionaries and care for them in sickness.

In the years past some of the rich Chinese, when no sons have been born to them, have turned to the educating of their girls, and these girls have shown themselves capable, in the highest manner, of culture, grace, and executive ability. One such woman became the head of a large government orphanage in Nanking. Another one in this new era is caring for a wonderfully well conducted normal school for girls.

The missionary home has taught the Chinese that the best home is the one in which both husband and wife are educated and trained. So they have awakened to the rights and needs of the formerly despised half of their

race and are educating their girls. But it has been the mission schools which have led in this reform and still are leading the government and private schools in quality of work done.

RECEPTIVE AFTER ACQUAINTANCE.

Not a large number of women physicians have been sent to China. All who have gone have been given a welcome by the Chinese women. No matter how well their old fear of the foreigner has been dissipated, the long cultivated retiring nature of the women leads them to dread facing the foreign man doctor. Yet every doctor there can tell many tales of how those Oriental women have overcome this natural dread and have placed themselves trustingly in his hands for examination, treatment, and operation. Over and over again have they come into the operating room and laid themselves down on the table as though they were lying down to sleep on their own beds. Into their homes are they now calling him, and the number of opportunities he has to minister to the mother in her hour of trial is steadily increasing.

Perhaps in our section of China the



The beautiful marble boat summer tea-house at Pekin, China. One of the delights of the late Empress Dowager.

work which the medical missionaries did during the Revolution and Rebellion under the Red Cross flag played a final great part in the storming of this "last citadel." The foreign hospital with the Red Cross flag flying over it was deemed a good place of refuge by many women with their children. The doctor not only ministered to the wounded and sick soldiers, but in some cases went out and saved homes and cities from the looter and the destroyer. Then they knew that he had come to *save them*. "He might have sat down in his home, knowing that all warring parties would give him and his family protection," they said after

those days had passed. "Instead, he forgot his own security and came out into the danger to protect and save us and our homes." Many have been the gifts and expressions of gratitude which have been poured out to the missionary because he forgot his own comfort in those days. Now it takes a most special occasion at an idol temple to gain as large a crowd of women as sit almost weekly in the women's portion of one of our churches. They have come to believe in the God of the foreign missionary, the God who sent his messengers to save them.

Chuchow, China.

One of Our Chinese Leaders.

Frank Garrett says of Li Hau fu: "Mr. Li entered Mr. Meig's school soon after it was established. He graduated with honors and remained as a teacher for several years. He was then offered a position in a private

family teaching the official's sons. The viceroy then offered to send him to America or Germany for a six-years' term in college and university work. As he had promised to continue with the private family, he would not break his promise to accept the viceroy's offer, though he knew it meant high official position on his return. He later taught the grandsons of the viceroy and then became the interpreter for the viceroy's son. This position he resigned, to accept with Brother A. E. Cory a position as teacher in our Bible college at about one-third his salary as interpreter. He began in the Bible college at \$50, Mexican (\$25 gold), per month eight years ago, and has just recently been advanced to \$60 (Mexican). He has been a very faithful man in every way. His influence in the school is of the very best. Besides his work in the school, he is very active in the Y. M. C. A. of the city, and is pastor of our Hsia Kwan church, where he attends every Lord's Day preaching and counseling with the assistant pastor. He is a strong man of God, greatly used in his kingdom, and worthy of all honor."



LI HOU FU,

Professor in the Union Bible Training School, Nankin, China. He is a Disciple and one of the outstanding leaders in Central China.

Men and Millions Movement to End June First, 1918.

At its meeting in December the Executive Committee of the Men and Millions Movement decided that, since \$4,200,000 of the \$6,300,000 fund had been subscribed, and since there is such immediate and burning need of the full amount, June 1, 1918, be set as the date for the completion of at least this part of the united effort, with the understanding that another year after that date may be taken to round out the other aims in the enlistment of life and the introduction of the Every Member Canvass.

Between the Des Moines Convention and January 1 the campaign was prosecuted in Kansas City and the Inland Empire. After a month devoted to preparations for more rapid movement the work was opened in Oklahoma, for that State and Southern Kansas, with a great meeting in Oklahoma City, which will be repeated in Tulsa and Wichita.

Mention is made of these facts not only because our readers are entitled to know them, but especially that they may join in daily intercession in behalf of the Men and Millions Movement and all that it represents.

Let us pray for the secretaries, Abram E. Cory and Raphael H. Miller, that strength and grace sufficient for their mighty task may be given to them; for all the members of the team and all the workers in the office that no human element of success may fail; for the churches that shall be visited that they may recognize in advance, as well as after the event, that the coming of this movement is of God and full of manifold blessings beyond their imagination; for our brothers and sisters on a thousand fields that must continue to suffer the bleeding needs which we are seeking to meet until the young people are enlisted, trained and sent forth, and the money is both pledged and paid; for those who have signed the life cards that none but divinely interposed obstacles may hinder their progress toward full and efficient service; for those who have made pledges that, not only when due, but even in advance, as many have, they may make their payments, that their money may be at work; for all the churches, that each may adopt and carry out an adequate program, enlisting every member to full capacity, both for the local work and for the world-wide tasks of God's people; for all disciples of our Lord, that each may practically and palpably seek first the kingdom of God and His righteousness.

Such united and continued intercession will carry us beyond the poor goal which we have dared to set into the greater victories of faith that will really meet the world's crisis.

My Reasons for Going to the Foreign Field.

VERA ADAMSON.*

I am happy indeed to bear the gospel of Christ to a land that knows him not, for I believe it is God's plan for the salvation of the world that we, his children, should tell the sweet story of his love to the uttermost parts of the world. God has no other plan. He is counting on us. The kingdoms of this world will become the kingdoms of our Lord only



A Filipino Catholic who has had his back beaten and lacerated as religious penance.

as we obey his command to "Go," yea, to "Go into all the world and preach the gospel to every creature."

I go because of the world's great need. Never in the history of the world has it needed Christ more than it does now. When you read of the awful destruction of life in Europe to-day; when you know of the

sorrow in India because of widowhood or the grief in China because of foot-binding; when you know that one half of the world has yet no doctors, no hospitals, no teachers; that they have never yet heard that "God so loved the world that he gave his only begotten Son"—when you know these things, think you not that the world needs Christ?

I go because I believe it is God's plan for my life. The opportunities and privileges which have been mine in a Christian home, in education, and in Christian service seem to me to be only a preparation of my life to answer the world's need. The knowledge of this need and my ability to supply it in even a small way constitutes my call.

When I think of God's loving kindness I am reminded of my stewardship. All that Christ has meant to me I owe to every one in all the world. In the words of David Livingstone, "I place no value on anything I have or may possess except in its relationship to the kingdom of Jesus Christ."

God calls us to make the richest investment of our lives of which we are capable. "I came that ye might have life and that ye might have it more abundantly." The most abundant life and truest happiness are only found in our ability to hear the call in our lives to the highest service for others. Sir Edward Burne-Jones says, "There is only one religion, and that is to make the most of our best for the sake of others." "Give to the world the best you have and the best will come back to you."

I can think of no greater happiness than to hear my Saviour say, "Well done; enter into the joy of thy Lord."

For these reasons I am glad to say, "Here am I; send me."

*Miss Adamson has already reached the Philippines, where she will serve. Her father and mother, who live in Akron, O., will support her.

Quotable Sayings from Great Missionary Leaders.

"God wants your obedience, not your patronage."

"Missionaries are the select of the elect."

"Unless Jesus Christ is Lord of all, he is not Lord at all."

"The first work of the whole church is to give the gospel to the whole world."

"Christ alone can save the world, but Christ cannot save the world alone."

"We cannot serve God and mammon, but we can serve God with mammon."

"We are leading a crusade, not to take a sepulchre, but to take a world."

"The kingdom of God is waiting for the hard-earned leisure of the business man."

"This is a lost world to be saved, and not simply an ignorant world to be educated."

"We need to save the world in order to save America spiritually."

"To have what we want is riches, but to be able to do without is power."

"That life is most worth living whose work is most worth while."

"Other people are talking brotherhood, the missionary is exemplifying it."

"The message for the hour is for the main body to come up to the firing line."

"The best remedy for a sick church is to put it on a missionary diet."

"They call us fanatics, but I would rather be a fanatic than a corpse."

"We must preach or perish, teach or tarnish, evangelize or fossilize."

"A man may be a blot or a blessing, but a blank he cannot be."

"Let us fail in trying to do something rather than sit still and do nothing."

"Only consistent giving keeps the soul from shrinking."

"God will not look you over for medals, degrees, and diplomas, but for scars."

"Doing nothing for others is the undoing of one's self."

"With God go over the sea; without Him, not over the threshold."

"What I spent I had—what I kept I lost—what I gave I have."

"You can't take your money to heaven with you, but you can send it on ahead of you."

"He is likest to Christ who, like Him, holds all the world in his heart."

"The only relationship big enough for one man is all the rest of mankind."

"It is of less consequence what truth a man holds than what truth holds the man."

"The consecrated missionary church is not a cistern, but a living fountain."

"Love never asks how much must I do, but how much can I do?"

"The dynamic that is to save the world is a heart motor."

"The church that forgets itself in its passion for others will in that forgetfulness find itself."

"No interest in missions? The only explanation is either inexcusable ignorance or willful disobedience."

"The man who does not believe in missions had better burn up his New Testament, for it is a record of missions."

"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

"This work of missions is the biggest, the most far-reaching, most divine task that confronts the twentieth-century man."

"You might as well try to cure smallpox by scenery as to try to save the world by improvement of environment."

"Not how much of my money will I give to God, but how much of God's money will I keep for myself."

"One may give without loving, but he cannot love without giving." Giving is the measure of love.

"The largest realization of the presence of Christ is in the widest fulfillment of the command of Christ."

"Mr. Preacher Man, the business man wants a big job, and wants it put up to him big."—E. M. Bowman.

"If you would give wings to all your work, and lift it out of the ruts and up to the heights, relate your entire church machinery to the whole mission of Christ to humanity."

"Hinduism is lower than human nature itself. The great difference between you and the Hindu is that he has a religion that drags his human nature down while you have a religion that lifts your human nature up."

"The biggest thing in the world is the world. The greatest challenge in the world is the spiritual need of mankind. The most powerful lever to put under a life or under a church is Christ's program of world-redemption."

"Our interest in missions is a mark of our Christian character. Our knowledge of missions is the measure of our Christian attainment. Our participation in missions is the measure of our Christian efficiency."

"We have given the Orient warships and telephones, steam cars and sewing machines and silk hats, but they are none the better for these, and except the old man be changed within, all these trappings will make him a more potent force for evil."

"If all the financiers of the world were to discuss for a hundred years the best methods of church and missionary finance, they could not improve on the divine plan of a proportionate weekly offering from every one, as an act of worship to God."

"The reason," says Dr. John R. Mott, "why so many churches accomplish so little for the world's evangelization is because they have no adequate plan and because they have not enlisted the leadership of men combining business sense and missionary spirit."

"The signs of the times, the lessons of the past, the indications of the future, the call of Providence, and the voices which come borne to us by every breeze and from every nation under heaven, all alike bid us lay our plans upon a scale worthy of men who expect to conquer the world."

The late Mr. John H. Converse, of the Baldwin Locomotive Works in Philadelphia, said: "When business men apply the same energy and intelligence to the work of missions which govern them in their commercial ventures, then the proposition to evangelize the world in this generation will be no longer a dream."

"We must not forget that by failing to advance now, when there are so many favoring circumstances, we are deferring the world's evangelization beyond our own day, are seriously mortgaging the future, and are hindering the achievements of our successors. The secret of victory, Napoleon said, is to bring up the reserves when the struggle is at its crisis."

Your Place.

"Move to the fore.

God Himself waits, and must wait, till thou come. Men are God's prophets though ages lie dumb.

Halts the Christ-kingdom, with conquest so near? Thou art the cause, then, thou man at the rear.

Move to the fore!"

Biographical Sketches of Our Missionaries.

MISS BERTHA CLAWSON

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

The name of Miss Bertha Clawson is quite familiar to our people. She was born December 21, 1868, at Strawn, Kansas. At



the tender age of seventeen both her parents died within eight days of each other. This was an overwhelming sorrow. It was particularly trying upon one of her fine, sensitive nature. Her love of kindred and her devotion to friends are almost without bounds. There is a charm and genuineness in her devoted

life that wins and holds the hearts of a very wide circle. Miss Clawson has been a rich benediction to every community in which she has lived, and especially to Japan, to which she has given eighteen very useful years.

Kansas has always enjoyed the best public schools, and here Miss Clawson received her early training, at Strawn. What a charming country that is! It stirs the imagination.

Soon after her parents died she went to Springport, Indiana, and lived with a devoted uncle. Here an opportunity came to her to attend the graded school, and here she prepared herself for teaching. The first term was in Henry County, Indiana. In this service Miss Clawson made a most excellent record, and it proved a stepping-stone to the far-reaching work she has been able to render in the Mikado's empire. She has given his subjects many important lessons in the best things of life.

It was through the influence of E. M. Douthitt, the young teacher went to Angola, Indiana, to attend the Tri-State College, that graduated her in 1896 with the degree of B. A. The industrious and ambitious student enjoyed the full confidence of her teachers and was a leader among the students.

When she lived in Kansas she united with another church and was baptized at the age of seventeen. When she heard T. M. Wiles, in Springport, Indiana, in 1886, she united with the Christian Church.

One of the greatest events in her life was when she received the appointment as a missionary to Japan by the Foreign Society. This was September 17, 1897. At that time her home was in Angola, Indiana, where she held her membership. Chas. S. Medbury was her pastor. This step marked an important event in the life of the congregation; it at once came to a larger life. That church and the churches in Steuben County became responsible for her salary, which they have religiously provided all the eighteen years Miss Clawson has been in Japan. There were not many living-links at that time. The good example of the church has had a wholesome influence upon many other churches. They are not rich people, but they are loyal and loving. When she left for Japan on March 15, 1898, these churches followed her with a deep and vital interest, and with earnest prayers for her success.

On Easter Sunday, April 10, 1898, the new missionary reached Japan. The missionaries gave her a most enthusiastic reception. From the very first she was made to feel at home, in spite of strange faces, a strange language, and altogether strange surroundings.

As with many other new missionaries, her first and most stubborn problem was the Japanese language. There were no language schools in Japan in those days. To learn the language, as she says, was almost a hopeless task. But she had a willing spirit for hard study, good training, and a keen mind, and soon encouraging progress was made.

The first three months were spent in Tokyo. On July 4, 1899, she went to Akita, in the northern part of the empire, and remained there until September, when the mission requested her to take up work in the great metropolis of Osaka, where she did evangelistic work until the spring of 1905, six years. That is a long time to live in a city of more than a million souls wholly given to idolatry. Then she went to Tokyo again, to become the president of the Margaret K. Long Girls' School, which position she still fills with distinction. In all of these years she has been a source of comfort and encouragement to the missionary staff, an inspiration to the native Christians, a leader in educational work, a guide and help to the Executive Committee at home, and her reflex influence upon the churches that have supported her has been wholesome and in every way most beautiful. Let us all hope that her life may be spared yet many years to continue her service in the field where she is so much needed.

AMONG OUR MISSIONARIES.

About the Workers.

Dr. Pickett reports an average attendance in the Laoag Sunday-schools of 2,185 during the month of November, and 2,078 treatments in the hospital.

Mr. Hunt, of Chuchow, China, has been quite sick. The burden of the work there in the absence of Dr. Osgood and Mr. Dannenberg, rests heavily upon him.

D. O. Cunningham, of India, has been ill in the hospital at Calcutta for eight weeks. He is back at Bilaspur again, though not strong enough for the regular work.

Dr. Drummond has just completed nineteen years of service in India. He says if he had the power to choose his life-work again he would choose to go to India.

Miss Winifred Brown, who has the music department in our girls' school at Tokyo, Japan, writes that twenty are enrolled in the Bible college and thirty in the kindergarten.

Ray E. Rice, of Damoh, India, writes: "There is a great evangelistic wave on here in India, and it is going to mean much in the coming summer. All the missions are looking for big things to happen this year."

The Laoag station in the Philippine Islands writes that the average Sunday-school attendance in the different places throughout the city was 2,224 for the month of November. Dr. Pickett writes that he treated 1,825 in his hospital during the same time.

A special four-months' evangelistic campaign is in progress in the Mungeli-Bilaspur district in India. We should be praying earnestly for our brethren in India during this great effort in that district, where there are so many evidences of interest in Christianity.

O. J. Grainger has been working for two years upon a new hymn book for the Bilaspur district. He did the larger part of the compilation, all the editing, and translated about eighty hymns. Five thousand copies of the book have just been printed by our press in Jubbulpore.

G. B. Baird, of Luchowfu, China, writes as follows with regard to the work: "We are preparing for commencement in the boys' school. Six boys graduate from the primary school. We will start the first year of high-school work next term. We are working out

plans for the future of the school. Prospects are bright."

News comes that Dr. J. W. Young, of our Manila, Philippine Islands, Hospital, has recently been treating the German sailors who are with the sixteen interned German ships in the Manila harbor. Recently the German consul in Manila was present at a benefit entertainment given by the hospital.

W. L. Burner, of Matanzas, Cuba, writes very encouragingly about the work. He states that there are one hundred and sixteen in their out-station at La Lamo, and that they sorely need a larger building there. He also writes that the work at Union, where we have a fairly strong church, is rapidly growing, and that there is a great opportunity for a school there, if help can be had from the home land.

W. Remfry Hunt writes: "The missionaries of Lai an-hsien and Chuchow are working with the Red Cross Society of China and the cooperation of the Chinese government in laying out a properly surveyed macadamized road between Lai an-hsien and Chuchow. The railway authorities and the armies of Chang Hsun and the famine people will assist in carrying the earth, mixing the detritus, and banking up. Two bridges will be built, and the distance measures thirty-three li of straight road. The rough places are made plain.

The Red Cross Anhwei Famine Relief Committee have invited W. Remfry Hunt to make a tour of inspection with the high officials to report on the famine conditions in the districts of Northern Anhwei. The missionaries are recommending the employment of the famine refugees in the repairing of the dykes and in using preventive measures against the recurrence of such calamities as the terrible floods which have devastated the crops. The missionaries are everywhere trusted by the officials and the people.

Word comes of the death of Samuel Paul, the father of Alexander Paul, our missionary in Wuhu, China. His home was in Northern Ireland. For half a century he had preached the gospel in one community. He was eighty-six years old. His entire life had been lived in the little village of Bessbrook. The local paper said: "The inhabitants turned out *en masse* to do honor to the memory of one who

had spent his long and saintly life in their midst, mourned by everyone and sadly regretted by the poor, the needy, the sick, and suffering." All the churches of the village and their pastors joined in the funeral services. What a rich heritage this godly man has left his children!

A note comes from Dr. W. M. Hardy, of Batang, Tibet, stating that he treated four hundred and eighty-nine patients during October. He says: "An officer called me to see one of his men who had taken some fifty-seven varieties of Chinese medicine. I was told to decide whether the man would live or die, and if I could not cure him not to bother about giving him any medicine for which I would charge money. The man lived (which surprised me) and the officer paid my bill (another surprise). No mail has arrived in

Batang for more than a month. Two mail runners died from exposure on the road, and their loads not yet received." He states that their work is somewhat restricted by the new pharmacy act for China, under whose government Tibet is administered.

A letter comes from Dr. A. L. Shelton, of Batang, Tibet, stating that their native helper, Gejong Ongdu, who has been their assistant for seven years, is a very faithful worker. He accompanies Dr. Shelton on all his journeys, and the doctor writes that they have covered two thousand miles since June 1.

This letter referring to the matter was received in December, and he stated that they were planning for another long journey in January. Dr. Shelton says their last trip was among the robber clans of the bad lands of Eastern Tibet.

Letters from the Field.

JAPAN.

A VISIT TO IMPORTANT OUT-STATIONS.

ROSE T. ARMBRUSTER.

Sato San, the Bible-woman, and I went to Shinjo and the Tsuruoka District recently, and the work has grown in the two years since I was there. In Shinjo we found several women earnestly preparing for baptism, and the high-school boys simply filled the room the night we had a meeting for them, four of their teachers coming with them. I was the only woman present. Sato San was holding a meeting for women next door. I taught the boys a couple of hymns, and then told them of the impressions I had received at Columbia University concerning modern scholarship and its reiteration of truths which had been taught by Christ two thousand years ago. They listened very attentively, and after the boys left the four teachers stayed to ask some questions.

The church at Tsuruoka, under the leadership of Shirai San, is growing. They pay all of their running expenses, and we hope soon to have them help on the pastor's salary. We called in the home where both father and mother are Christians. The man was out of town, and though it was Sunday, the wife was busy superintending the seven young men working in their shop, where picture postcards are printed. I told the woman she was missing a great blessing and opportunity for witnessing to her faith by not closing the shop on Sunday. She said they always sent the young workmen to the Bible class on Friday evenings and to church on Sunday

nights, and that she hopes the time will come soon when they can arrange to stop work on Sunday, though they must provide some occupation for the workers, or they would simply waste the day in vicious amusements.

At Fujishima about 100 adults, with as many more children, crowded the house, the head of the dormitory of the agricultural school bringing his students with him. Several persons there have asked for baptism. We sold quite a lot of Christian literature, the Bibles, as usual, being in greatest demand. I feel that there is beginning a real study of the Scriptures in this district which will bear much fruit.

Akita.

FUKUSHIMA DURING DECEMBER.

MR. AND MRS. T. A. YOUNG.

Six additions by baptism since the last report.

The Christmas exercises at the Fukushima Bible School were unusually successful this year. The total attendance was about 300, including many of the parents of the children of the Bible school. An offering of \$3 was made to the local orphanage, while \$15 was contributed for the expense of the entertainment. As this expense did not exceed \$10, the balance will be turned into the church treasury. This money was given by the members of the church and the friends in the city.

The expense of the Shirakawa Bible School Christmas entertainment was entirely provided by the local Christians, with the exception of a few American toys.

In fact, no Bible school this year is receiv-

ing any mission aid towards the expense of their Christmas entertainment, but are being urged to raise it all themselves, and not to use even all of the amount they raise unless necessary.

Below are some of the averages for the various departments of the Fukushima work for the year just past:

Adults attending morning service...	21
Adults attending evening service...	20
Bible school.....	113
<i>Fukushima, Japan.</i>	

INTERESTING NOTES FROM TOKYO.

FRED E. HAGIN.

Two baptisms at Shizuoka.

Three have decided for baptism at Onjiku.

It is reported that four or five are awaiting baptism at our next trip to Hachijo Island.

Bro. W. G. Menzies and wife and three children made a short visit to our missionaries in Osaka and Tokyo lately while en route for home aboard the Yokohama Maru.

Frederick E. Lee and wife have a splendid language teacher and are daily making progress in the most difficult language in the world.

A meeting was held in a rented theater at Katsuma recently. In spite of rain and bad weather, a small crowd heard the Word.

CHINA.

DECISION MEETINGS AT UNIVERSITY OF NANKING.

GUY W. SARVIS.

To-night we come to the close of a special series of "decision meetings" in the university. I do not know what the results will be in accessions to the membership of the church, but the messages have been very stimulating and inspiring. The first was delivered by Dr. Downey, who for many years has been dean of the college at the University of Minnesota, and who is now retired on a Carnegie pension, and is giving a year of service as a teacher of science in the University of Nanking. He has a nation-wide reputation in America as a teacher, lecturer, and scientist. It has rarely been my good fortune to know a finer man. We hope that we shall have many such professors with us in the future.

Another address, given last night by Rev. J. Leighton Stuart, a man highly honored by all the Chinese, made us feel afresh the fact that China has indeed only one hope, and that is in Christ. The confusion, selfishness, and partisan spirit in the national assembly at Peking makes one discouraged at times. Were it not for the outstanding exceptions to the normal rule, we should perhaps despair.

There is one man in that assembly, however, whose name is stainless and who is honored by everyone. I refer to C. T. Wang, until recently national secretary of the Y. M. C. A., a graduate of Yale, and a Christian leader.

HOW THE WORK FARES AT LUCHOWFU.

JUSTIN E. BROWN.

The night classes have continued this term with their usual popularity and success. We have secured outside contributions this term to cover most of the extra expense connected with these classes, as well as volunteer workers to do the teaching.

Early in October, barely giving me time to get the folks down and settled so I could get away, I went off to Chuchow to attend a two-weeks' conference of our evangelistic workers. Practically every Chinese and the majority of the foreigners were in attendance. The conference was conducted by Secretary Tewksbury, of the China Sunday-school Union. Its purpose was to promote efficiency in Bible class, Sunday-school, and general evangelistic work. The secretary of the China Union Evangelistic Association was with us for two days of most helpful discussion and addresses. Our people did faithful and enthusiastic work, despite there being daily five hours of conference sessions, to say nothing of time spent in preparation study. We believe this conference is to mark the beginning of a new day for our evangelistic work.

Immediately following this conference, Frank Garrett, with two of our best Chinese evangelists, came to our city for a ten-days' conference along the same lines. The attendance averaged for all the sessions at least two-thirds of our resident membership. The results have been not simply to put a new spirit into our church, but, what is of vastly greater importance, to raise very markedly the standard of efficiency in all our church work.

The time since the close of the conference we have spent in organizing our Bible classes and our working forces. Our motto is: "Every member a worker, and taking at least one Bible study course, in addition to the Sunday-school course." We have scheduled three courses: (1) A rapid survey of the Old Testament; (2) course in one of the Gospels; (3) a course for those who read poorly or not at all, using a text-book that combines Bible study with the study of the Chinese character. We have more than half of our members in these classes, those that read readily taking both 1st and 2d courses. In addition, we got out a "volunteer work" card, and every member, with possibly two exceptions,

has filled out this card pledging himself (or herself) to one or more forms of church work.

I believe I wrote in my last letter that Mr. Buck's going on furlough had left me in charge of the school work. Well, another turn of the minds of our Advisory Committee has assigned the school to Mr. Baird and left me still in the evangelistic work.

The Sunday-school rooms back of the church were completed during the summer, and are now doing excellent service not only for the Sunday-school, but for the night classes and boys' work as well. The recently purchased west gate property is also being remodeled and a neat chapel added. It will be ready for use the first of the Chinese new year. This will give us another excellent working plant, though, as usual, our money has given out before we got it really completed.

During the year we have added two workers to our evangelistic staff. One of them is devoting himself primarily to boys' work, and his work started in a very promising way. He spends some time in games, then teaches them a Bible lesson or tells a Bible story or gives a talk on hygiene, etc. He already has a regular attendance of twenty or thirty boys beside a larger number of irregulars.

Luchowfu.

INDIA.

HOW THE WORK GOES AT BILASPUR.

MRS. EMMA H. MOODY.

Dr. Crozier and Miss Johnson, with their hospital helpers, are kept busy. They have an average of two patients daily in the hospital and an average of twenty-five daily visitors. After examination and prescriptions are given, a service is held before they receive the medicine. Otherwise they may not all remain for the service. There are many interesting experiences in connection with the hospital work. One is the story of Budhiya, a little girl who was baptized at Christmastime. She came to us over two years ago in a basket suspended from a kawar, with a stone to balance on the other side, covered with sores and in a pitiable condition. Dr. Crozier and Miss Johnson thought she surely could not live. But now she can walk on crutches, can read and write a little, also sews a little with her scarred hands. But, best of all, she has developed spiritually, and it is interesting to hear her pray. How frequently she prays for her father and sister, that they too may find Jesus! Cures like this help to bring others to the hospital and to Christ. O, for more missionaries who have a knowledge of medicine!

Mrs. Cunningham has two classes weekly with the women in the Christian Para, one a sewing class with the evangelists and teachers' wives. They are anxious to learn more about sewing, how to make little dresses and underclothes for their children like we make them. They are now working on some shirts for the soldiers. The other class is for the uneducated women who need to learn more about the Bible and its teachings. Especially do they need to learn something about cleanliness and how to train their children. Last year when I was attending the Para Sunday-school there were two boys who always came with unusually dirty faces and sore eyes. So one Sunday morning I saw their mother sitting on a bed in front of the house. I took the boys over and asked her why she did not keep the boys clean. "O," she said, "I have five, and what can I do?" There she was sitting holding her hands. "But," I said, "the oldest boy is big enough to wash his own face." She said, "No, he is a child; he is too little to wash himself." But while I was there talking to her she made him go and wash. When he had dashed a little water over his face he went into the house and got a cloth to dry it on that was so dirty you could not tell the color it had been. They have no idea of cleanliness.

One day Mrs. Cunningham was called to the Para by the screams of a woman. When she reached her house she found that her little son six years old had struck his mother in the head with a stone. Mrs. Cunningham asked her why she did not whip him. She said, "O, he is a child; he does not know any better." So they let them go, and the child soon rules the parent. When Mrs. Cunningham goes into camp I am going to try to teach these two classes.

THE EVANGELISTIC CAMPAIGN IN INDIA.

H. C. SAUM.

A beginning has been made recently to get our churches interested in a special continuous effort in an evangelistic campaign lasting for six months. Our Standing Committee on Evangelism had a special meeting of two days in August and worked out a plan which was presented to all the churches for approval and action if approved. These proposals met with quite general favor, and the churches have begun to organize their forces to bring about the best results. According to this plan, there were to be three natural and logical steps or stages in our campaign of evangelism.

The first stage consisted of a series of special meetings for our Indian co-workers.

The object of these meetings was to inform the men about the current evangelistic campaign in South India, and as well of the aims and progress that the same has made in North and West India. We also wished to have such addresses given as would greatly stir up in our brethren the evangelistic passion. The speaker chosen and called for this important work was Rev. Deshpande, of the Scottish Presbyterian Mission. This man, an Indian pastor, was well recommended for this work, and the choice proved a good one. These meetings, lasting for just five days, were held in Jubbulpore early in September, and were attended by nearly one hundred of our leading mission workers and by a number of English missionaries. The general testimony is that they were very successful, and our men are now much interested in this campaign. They there received good suggestions as to tried methods of carrying on this work, together with some things to avoid. Stirring announcements were also made as to the proposals of this kind of work now being planned within our own mission, and direct topics as to how to proceed upon their return home. These proposals were quite enthusiastically received by the Indian brethren.

As the second stage of the campaign, we are to have a short series of revival meetings in all the churches. These are to be as near simultaneous as can be arranged. The meetings are to be from Wednesday to Sunday, with two sessions daily, with an extra session for personal workers. Our Evangelistic Committee carefully prepared a uniform program for all the meetings with suggested topics for both the devotional meetings and the main addresses. In the preparation of this program the object was kept constantly in view that these revival meetings were primarily for the deepening of the spiritual life of the Christians and preparing them to take an active part in the third stage of the campaign.

The third stage in our evangelistic campaign will be a concerted and continuous effort in all of our stations and out-stations in attempting to enlist every Christian in the winning of non-Christians to Christ, and especially in winning their own people. The climax of the winter's work will be during the first two weeks of February, 1917, when all Christians, farmers, coolies, carpenters, and all classes, as well as the mission workers, will give as much of their time as possible in trying to bring their non-Christian friends and relatives to decide for Christ. Classes for Bible study and prayer are being organized in every group of Christians, and men and women are being trained for different phases of the work. We are very hopeful



David Rioch baptising near Damoh, India.

that this new undertaking may result in greatly increasing the efficiency and usefulness of our Christians and in bringing many non-Christians to Christ. I shall tell you more later about the general all-India Evangelistic campaign.

Bilaspur.

AFRICA.

PROGRESS AT LOTUMBE.

HERBERT SMITH.

We have had a happy time with our evangelists and enquirers this term. There were 122 of the latter, and 60 were baptized. Some of these have been seeking the opportunity for a year. This being one of the mid-quarters, only about half of our evangelists were in. There were 33 of them, and they gave enough to support three of their number for one term. But this is nothing new; they do that nearly all the time. I announce the need of the work and the time to give. And since all of them wish to give a tenth, I tell them how much a tenth is, since they are not up in arithmetic. They can work it out, but it is slow progress, as the whole of their money would have to be put into groups of tens.

By this I do not want you to think that all the people of Lotumbe Church give a tenth of their income. It is only our ideal. To all who come personally in touch with us in their financial matters we are able to give direct advice. But to a great many of our membership, scattered as they are through many villages, we cannot do this. Still with the coming of the evangelists this time I was pleased to see the number who sent offerings, even if some of them were quite small.

SUNDAY-SCHOOL DEPARTMENT.

MISSIONARY EDUCATION IN THE SUNDAY SCHOOL.

(Joint Committee on Missionary Education: Mrs. Ellie K. Payne, Stephen J. Corey, Robert M. Hopkins.)

"The world will be evangelized in that generation in which the teachers of its youth determine that it shall be done." This statement made by a leader in Sunday-school work has startled and stimulated earnest thought on the part of many workers.

Missionary instruction should not be looked upon as are other subjects in the Sunday-school curriculum, such as Bible history, geography, the teaching of temperance. The missionary idea should be introduced into the regular worship period of the school as a developing force in the spiritual life.

What is the best plan to pursue and what the most effective program, in introducing, naturally and normally, the missionary idea? We believe a constructive, systematic program of missionary education may be carried out by the use of the material prepared by your Mission Boards and outlined below. January to July is the time agreed upon by the joint Missionary Committee as the period to be given to the presentation of the work of the church in non-Christian lands, so your attention is directed especially to the material for the current months.

For the schools that have not already done so we urge the use of

LITTLE JOURNEYS TO FAR COUNTRIES.

This course will take the pupils an interesting trip to all the foreign fields in which the Disciples of Christ have missionaries, introducing the workers and locating them in their stations. The "Little Journeys" packet contains

Handbook for the Missionary Secretary.
Booklet of additional short stories.
Outline maps for enlargement.
Pictures for scrap book or poster.
Sample notebook cover.
Sample travel ticket.

Ten cents for the set.

Between fifteen hundred and two thousand schools used this material last year. They give testimony to its educational value and to the enthusiastic interest of the boys and girls in the lessons and sto-

ries of the course. In the majority of cases the lessons were given from the platform before the entire school in the opening period of worship. The revised edition of "Little Journeys" will contain mention of the work and workers of the Christian Woman's Board of Missions in their proper location.

An increasing number of our Sunday schools are being graded and separated into departments. With this in mind it was decided to provide graded missionary instruction, as far as possible, for the second year's course, which is on "The Missionary at Work." Three courses are given:

For the Primary Boys and Girls. "Four Pictures and Their Stories," including four large pictures and the booklet of stories written for children of primary age. Five cents for set.

"Knowing Jesus Makes a Difference." This is a series of contrast pictures showing the change that comes with the going of the missionary into heathen lands. The sixteen-page booklet of explanatory paragraphs is prepared especially for use in the primary grades, but the object lesson may be used with older boys and girls. Twenty-five cents for twelve pictures and booklet.

For Juniors and Intermediates. "How the Missionary Works," a booklet of missionary stories illustrating the types of missionary work in non-Christian lands. Five valuable enlarged pictures and an attractive poster are sent to use with this book. Ten cents for book and pictures.

For Seniors and Adults. "Ten Lessons on the Missionary at Work," a small book for use in the opening exercise of the adult department and in mission study groups. The chapters were written by ten of the missionaries and workers of the Foreign Missionary Society. It is recommended for mission study work in the Christian Endeavor Societies and mid-week prayer meeting. Fifteen cents a copy; ten cents in orders of five and over.

Any of the above material may be ordered from the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

We are very happy to announce that, beginning with July and the new Home Missionary program the material provided will include the work of the three Mission Boards, so that our Sunday schools will be instructed in the full rounded program of the church in all fields. This unifica-

tion of program and plans is most necessary to the best results in the missionary education of the members of our Sunday schools.

OUR GRADED MISSIONARY LESSONS.

Here is a good word about our first course of graded missionary lessons, "Little Journeys to Far Countries."

A GOOD WORD FOR "LITTLE JOURNEYS."

MRS. EDITH S. WAGONER.

I am indeed glad to speak a word of appreciation about "Little Journeys to Far Countries," written by Miss Lucy King DeMoss.

In my judgment, it is the best thing put out by our Foreign Society, because it is timely, definite, and meets the needs of our Bible schools in the line of "missionary education."

I have used these "Little Journeys" with much success in our splendid Bible school at East Orange, New Jersey. My plan was to add to what the pupils already knew, and so we associated "Little Journeys" with the geography and history they already knew.

Miss DeMoss has in a very wise way arranged the course so it is flexible enough to allow a touch of personality which is so necessary in adapting it to a school's needs.

In connection I used maps and posters very extensively.

At all times the keenest interest was manifested, and the notebooks were a pleasant surprise, when I saw how fully the boys and

girls had comprehended the lessons I had been trying to teach.

Arlington, N. J.

In addition to "Little Journeys," Miss DeMoss has prepared a companion booklet, entitled "How the Missionary Works," for Juniors. It contains short stories vital and interesting on the varied activities of the missionary on the field. There are two sets of pictures for this course, one set of twelve pictures to be cut out and pasted on cardboard, and five enlarged pictures for use before whole class or department. Set and booklet, 10 cents.

ADDITIONAL MATERIAL, TWO SETS MISSIONARY PICTURES.

"FOUR PICTURES AND THEIR STORIES," for Primary Department.

This is a set of four enlarged pictures for use in opening exercises or class room work. The stories of the pictures are in a small booklet, with instructions for their use. 10 cents per set.

"KNOWING JESUS MAKES A DIFFERENCE." For Primary or Juniors. A fine object lesson.

This is a series of set-up pictures, arranged to show a composite heathen village. Then, by turning down part of the picture, the contrast is shown when the teaching of Jesus has been accepted.

There are six large set-up pictures, and when turned down, six more are shown, making twelve in all.

A small booklet showing how to use this goes with each order. 25 cents a set.

CHRISTIAN ENDEAVOR DEPARTMENT.

The new booklet "Damoh Doings" is selling rapidly. Every Endeavorer should have a copy and know something of this splendid orphanage in India. Sent postpaid for ten cents.

It is most encouraging to note the number of mission study classes among the Endeavorers and the popularity of the new book, "Ten Lessons on the Missionary at Work." Single copies, fifteen cents; five or more ten cents.

The traveling libraries sent out by the Foreign Society are in constant demand. In fact, there is a waiting list for them. The Endeavor Societies should avail themselves of the use of these good mission books. Write S. J. Corey, Box 884, Cincinnati, Ohio, for information.

Christian Endeavor is rapidly taking root among the Christians in heathen lands. India alone has seventeen hundred societies. Africa has the largest societies in the world. This great movement is suited to the needs of the young people the world around.

THE LIFE-LINE LIST GROWS.

Recently the following Societies have enthusiastically entered the Life-line relationship in the Foreign Society:

Marion (First), Ind., supporting Ishikawa Mitsu San, Akita, Japan.

Bowling Green, Ohio, supporting Shirai San, Akita, Japan.

Atlanta Ind., supporting Masih Das, Mungeli, India.

Cooksville, Ill., supporting Ebihara San, Tokyo, Japan.

Fort Wayne (Third), Ind., supporting Egawa San, Tokyo, Japan.

Norfolk (First), Va., supporting Juan Natividad, Manila, P. I.

Fredericktown, Mo., supporting Juan Baronia, Manila, P. I.

Memphis (McLemore Avenue), Tenn., supporting A. Belisario, Vigan, P. I.

Nashville (Seventeenth Street), Tenn., supporting Chen Li Seng, Nanking, China.

Jacksonville (Central), Ill., supporting Sekiya San, Tokyo, Japan.

Detroit (East Grand Blvd.), Mich., supporting Ganga Prasad, Bilaspur, India.

Two "Double Life-lines" have also entered the ranks:

Tulsa (First), Okla., Intermediate Society, supporting Elonga-cola and Bofaci, in Africa.

Beaver Creek, Md., applying the amount on the Living-link of the church.

Many other Societies are planning to support their own evangelist soon. How about your Society?

ENDEAVOR WORK IN INDIA.

RAY E. RICE.

The past week was a great one for the Endeavor Society of Damoh. The secretary of the India Christian Endeavor Society spent a part of two days with the Damoh Society. It was a treat for the boys. How these folks like to make a big celebration for the coming of some one like a traveling secretary! It is good for both of the parties.

Mr. Halliwell arrived in the afternoon and the boys were busy decorating the church in his honor. They were all smiles, and were so happy to entertain such a man. The regular prayer service of the week was on that evening. We asked Mr. Halliwell to make the address of the evening.

The boys were not satisfied with an address. They had prepared a program of several musical numbers. A high-caste man who teaches in our school helped out the program. He played some sort of a stringed instrument. Four boys sang the song "Down in the valley with my Savior I will go," in English. The whole program was good.

Mr. Halliwell brought a message which had a lot of encouragement for the Endeavor work in this land. He told how some twelve men had gathered together down in the southern part of India and had talked over what had been happening in Korea and China and

Japan. Then they began to think of the possibility of such an effort of evangelism in this land. They made out the program and the plan by the guidance of God and set out on the plan in the southland. For one year they prepared and then they went at the work. And then came the harvest of 5,000 souls for Jesus, and 7,000 more who were willing to study about our Savior. It was a great meeting, and it was the beginning of the movement here in India. And that was only a little over a year ago, and now the spirit of the evangelistic meeting is spreading like fire in the southern and western part of India. Mr. Halliwell said that the church could not keep up with the movement. O, what a victory for the cross of Jesus, for so many have caught the vision of what may be done! And now the missions throughout the land have taken up the program and this is to be a year of great effort for evangelism. It will no doubt be the greatest year in the history of India.

The Christian Endeavorers of India are to play a big part in the work. They can do so much of the volunteer work. All of them can go out to be soul winners. It is the greatest opportunity that has ever come to the young people of this land. India is seeing a new day for its young people.

On the following morning the boys had a special session with Mr. Halliwell. The Secretary told of the work of the other Endeavor Societies of India. He told of the practical work of many of the committees. Among the useful ones were the finger and toe-nail committees. This is one of great help out here in India. We have in our own Society a committee whose duty it is to see that the boys are clean when they come to the service. Some one has to see that the boys keep their feet clean. Our house father is always looking at the teeth of the boys to see that they are clean. One committee was the button committee. They were to see that the boys had their shirts properly buttoned.

The boys learned a great many things about Christian Endeavor work, and as a result they held a meeting on last Sunday evening at which they discussed how they might better the Society here in the orphanage. They mean business, and it makes us glad to see the young leaders who are taking their places. They are getting ready to do a big work when they go out from here. I believe more than ever in this work here at Damoh. This is one of the greatest pieces of work in our whole mission. Our Endeavorers at home are doing a great work in the supporting of this place for boys through the Foreign Christian Missionary Society.